THE

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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THE HINDU MESSAGE stands for

(1) Self-Government for India within the British Commonwealth,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision of India.

INDIA'S PLACES OF PILGRIMAGE:

BY K. S. RAMASWAMI SASTRI, B.A., B.L.,

In centres five God shines through might of prayer,
To show to man His omnipresent power.
At Kalahasti shines bright, hour by hour,
The golden lamp fed by life-giving air.
At Arunachalam as mountain bare
God shines with flamelit crest bright like a tower
With lamp set on its top. And he doth dower
Bliss further South as youthful dancer fair.
At Tiruvalur He as holy earth,
In Lingam form doth shine ; while further south,
As water-source of life —He shows his form.
A birthless One who art the source of birth !
With poesy's sweetness fill my heart and mouth,
That from my lips may flow pure verses warm.

Great Thoughts.

An ideal may seem unattainable, but when it is distinctly acknowledged as the object of aspiration, it will be found close at hand.

Truth, the mother of virtue. is painted in garments as white as snow ; her looks are serene, pleasant, courteous, cheerful, yet modest ; she is the pledge of all honesty, the bulwark of all honour, the light and joy of all human society. She is commonly accounted the daughter of Time because she is discovered in course of time.

The fish dwell in the depths of the water, and the eagles in the sides of heaven ; the one, though high, may be reached with the arrow, and the other, though deep, with the hook ; but the heart of man at a foot's distance cannot be known.

Men hail the rising sun with glee,
They love his setting glow to see,
But fail to mark that every day
In fragments bears their life away.
All Nature's face delight to view,
As changing seasons come anew ;
None sees how each revolving year
Abridges swiftly man's career.

A man of little learning deems that little a great deal ; a frog never having seen the ocean, considers its well a great sea.

If you would have a happy family life, remember two things : In matters of principle, stand like a rock ; in matters of taste, swim with the current.

Friendship throws a greater lustre on prosperity, while it lightens adversity by sharing in its griefs and troubles.

The wicked have no stability, for they do not remain in consistency with themselves ; they continue friends only for a short time, rejoicing in each other's wickedness.

With knowledge, say, what other wealth
Can vie, which neither thieves by stealth
Can take, nor kinsmen make their prey,
Which, lavished never wastes away ?

Events of the Week.

In England public opinion is said to be the power behind the Government, which supports or reverses its policy and supplies it with all the resources in men, machinery, and funds needed for maintaining its position and prestige in the world. Public opinion, no doubt, expresses itself through various channels, such as newspapers, bye-elections, public meetings and deputations to ministers, etc. but in truth it is the Cabinet and especially the Prime Minister who guide and determine the course of public affairs with the support of the political party to which they belong. The party is all-in-all, and Parliament is nothing but the party majority which supports the Government in power. Thus, it is fundamentally John Bull in all the glory of his powers of exploitation and self-aggrandisement that really rules and maintains his empire. Let not, therefore, the Kenya Indians or the Indian people themselves allow themselves to be led away by the impression, that, because the *Daily News* or some other influential public organ on one side or the other of party politics support their claims for just and equal treatment with the aggressive and unscrupulous exploiting Colonials, that the Secretary of State for the Colonies or His Majesty's Government will render them even-handed justice. We, Indians, must rely on ourselves and put pressure upon His Excellency the Viceroy and his Executive Council through our watchful and persistent demands for our rights in the Colony which are in every respect higher than those of the white settlers there. We are informed that the Indian Legislative Assembly is about to send a Deputation to England to bring pressure to bear upon the Ministry of Mr. Bonar Law through the Secretary of State. We have repeatedly pointed out in these columns that India can gain nothing by sending deputations to England or through the performances on the platform there of our brilliant speakers and orators. For nearly 40 years, we have tried these methods, and gained little or nothing thereby. It is the unanimity of public opinion in India, and its sustained pressure upon the Government of India,—it is the determined expression of public discontent through a hundred channels,—it is the continued and persistent spread among our own people of a sense of their rights as British subjects and of the manner in which they are trodden under foot in Kenya and elsewhere by men who know that we, Indians, have no responsible self-government worth the name—it is only thus that the Indians can maintain their self-respect abroad, and be free from molestation and even violence. In India, "non-violent" men who wish only to introduce democratic methods of Government which obtain in every other part of the Empire are thrown into prison. In Kenya, the white settlers threaten violence, and even perhaps practise, it on patient and peaceful Indians who demand their elementary rights as citizens, and yet they go scot-free, and there is none anywhere even to frown upon them as disturbers of the public peace! When will this state of things cease? Why does it exist at all? Our Indian legislators have more time for denouncing the defects of Indo-British poetry or of the Indian system of Varnas of which they know next to nothing, than for discussing in the Assemblies the reasons why the Government of India will not attempt to press on the Ministry of Great Britain the claims of the Indian people by whose taxes they are supported, to the protection of their essential and fundamental rights as citizens of the Empire in the same manner as the people of every other part of the Empire, irrespective of creed or colour.

* * *

Who is Sir Frederick Lugard? We suppose he has been "ruling" some undiscovered African tract of land like "Renegambia" or "Omazululand" or *Tigeria*, and gained a great reputation as "Empire—builder"! Otherwise the "Victoria League" in London would not have invited him to reveal to them his message for the proper governance of this wonderful dependency which is the "Kohinoor" of the crowned democracy of Great Britain. He blames the British "short-sighted bureaucracy" in India for "educating a small minority of the people on alien lines of democratic evolution" and "leading them to regard themselves as natural depositaries of political power without adequate training in discipline or responsibility, etc." We know now there are men in this Province who are constantly at pains to demonstrate to the world that they are the "party in power" and that they alone form "the new ruling class in South India." Here is Sir Frederick Lugard declaring that the "educated minority of the (Indian) people" have "no adequate training in discipline or responsibility" and that they have no right at all "to regard themselves as natural depositaries of political power." Do the representatives of the new "depositaries of political power" in South India—men like Dr. Natesa Mudaliar—improve their reputation or prestige by constantly attacking the High Court of Madras as not amenable to public "order." The High Court of Justice are ultimately the guardians of all "order", and no "public" man can ever deserve the name who can attempt to discredit them in the public eye! There are only two Brahman judges in the High Court. The rest are "Non-Brahmins", in the sense attached to the term by the heaven-sent" party in power" who "came to the rescue of the (British) Government" when the Brahmins of South India made war upon that Government during the elections of 1920 and captured all the popular constituencies in South India. And yet these non-Brahmin majority of Judges of the High Court have failed to appreciate the services of the people by whose favour, support, and patronage they are able to remain in South India! The spectre of the High Court as a "citadel of one sect of people" had after all been raised only to be laid by an assurance from a "Brahmin" member of that *section* of the present Government which does not represent "the party in power" and "the new ruling class in South India" that he will do his duty, while at the same time he defended what he called "the constitution of the High Court" which had been previously denounced by the very representatives of "the new ruling class" who now changed their attitude from one of pain into "pleasure" and satisfaction at the coming resurrection reveille which is to proclaim the rebirth and rise of a new favoured class of Judges and District Munsiffs conscious of their birthright and status as the *autochthones* of South India!

* * *

Mr. T. V. Seshagiri Aiyar proclaimed recently at Delhi that "as long as a man subscribed to the two cardinal principles, namely absolute non-violence and, secondly, absolute loyalty to the Government established by law, he welcomed him as a comrade in the political field." We wish to know whether a man who subscribed to the principle of non-violence and at the same time was absolutely loyal to the Government established by law and never organised any rebellious attack upon its institutions can consistently with these two principles, denounce the Government as autocratic, bureaucratic, aud plutocratic and therefore as one which must be made to give way for a more popular and rational system? If this is permissible, why are our non-cooperators and their leaders now in prison? What has Mr. Seshagiri Aiyar done at least to save them from undergoing the miseries of further incarceration? Political agitators are not rebels or criminals,—so long as they have not organised any movement endangering the existence of the State. Many non-cooperators, after their release from jail, are saying and doing what they did before and remain agitators still, unconvinced and unrepentant of their past sins and misdeeds. Why, then, were they once put into jail, and now at large?

* * *

Sir Sankaran Nair was at Delhi last Friday on a short visit in connection with the case against him by Sir Michael O'Dwyer. Sir Sankaran Nair has since arrived at Lahore and is staying as the guest of Sir Shadi Lal.

* * *

R. Visvanatham, Merchant and Municipal Councillor, Woriur, writes to us:—

At the request of several of my friends I beg to announce herewith my intention of standing as a candidate for the forthcoming election to the Madras Legislative Council to represent the Trichinopoly cum Srirangam Non-Mohamedan Urban constituency. I shall thank you to have it published in your valuable Review at an early date.

The Hindu Message

Dharma and Life—Part II.

IX.—Education. and Character.

It is by education and training under a teacher fully qualified for the task that the social (or communal) and the individualised conscience can be fully developed and made to bear its fruits in the happiness of the individual man and the human corporation. The eternal and immutable moral laws have been revealed to us by the wisdom of the sages who in the early morning-time of the world, were commissioned by the Divine Ruler of the universe for the performance of this purpose. These laws constitute Dharma, and declare what is right and wrong and so form the basis of morality, and we have to imbibe their spirit and master, too, their proper forms in order to develop our conscience and character and thus fulfil our mission in life under the circumstances in which we are placed as they develop themselves on earth under the motive force of human emotions and impulses. It is these circumstances that we recognise as the social, moral and legal environment in which we have to act,—as the order of the universe for us and for all others placed in a like situation. The individual, communal, and national conscience are all developed only through the education in Dharma which all men have to receive and to apply in order to gain the purposes of life (the *Purusharthas*), individual and corporate. We. Indians, have always held that man has never been left without divine revelation and guidance for fulfilling the high destiny which God and his own past career have provided for him in the fulness of time. We do not hold that man had to pass through an epoch of moral helplessness, ignorance and defeat without any hope or possibility of superior guidance before there was ushered upon earth an age when a moral victory over the forces of evil and unrighteousness became possible through the revelation or discovery of the moral law (or Dharma) and the life to be lived through the observance of its dictates. We do not hold that a *natural order and epoch of violence and conflict*, unrelieved by the influence of the moral law without, and the ethical instincts and tendencies within, the human mind preceded the dawn of the epoch of the divine dispensation and revelation of the wisdom of Dharma through the Rishis, nor that this latter epoch was a purely legal stage when mere obedience to commands imposed by a purely external authority was the inner principle underlying the moral life,—when morality was nothing but an external obligation without the inner light and conviction of an awakened conscience, individual and corporate, or its resultant of a deepened spiritual life which lovingly recognises the unity of the Innermost Bliss of Divine Love in all men and living beings and even in the entire universe. It is this recognition and realisation of the unity of the Atman, universal and absolute, that determines the final moral idea of God, of man's relation to God, and of his practical recognition in life of the solidarity of man and of the Omni-penetrativeness and sovereignty of God in the universe. This recognition and realisation alone constitutes true Freedom from the bondage of Samsara and true Reverence and Love for both God and man.

The true teacher is one who has either attained to such recognition and realisation, or one enlightened enough in the path of Dharma to be able to appreciate the value of it for himself and for those whom he receives under his charge for tuition, and training. The education which such a Guru imparts to, and the discipline which he imposes upon, his pupils are calculated to prepare them for the gradual development of true freedom as above defined. That freedom is not to be understood as mere absence of restraint, but as the fruit slowly developed out of the discipline to which the Guru subjects his disciples, out of the reverence and kinship which he feels for them through his own recognition of the unity of the Innermost Bliss of Divine Love which is immanent and all-pervading. The obedience which a disciple pays to his Guru is not to be understood as calculated to produce credulity or secure a purely passive acceptance of what the Guru teaches him. For in India whatever the Guru teaches is truth according to, and derived from, what are known as *Pramanas*, *i.e.*, the sources of truth and true knowledge, which are ultimately reducible to three, viz., sense-perception, reasoning from the data of sense according to the established processes of deduction, induction, &c., and

lastly the Veda interpreted according to the positive principles and methods of exegesis known as the *Mimamsa-Nyayas*. In modern systems of education as Professor Bertrand Russell points out to us there are two impediments to the acquisition of truth,—viz., too big classes and the too great strain on the teacher's powers of mind and body due to over-work. A "false economy" prevents reform in both these directions, and teachers find no pleasure in their work. In ancient India, the system, as we have explained already, was different. The Gurus loved their work; the system of instruction encouraged self-direction, and so it secured intellectual efficiency without the boredom arising from the necessity of cramming and of preparing for an endless series of examinations; the system of discipline was not felt as a yoke or burden imposed from outside, and demanding the effacement of all the spontaneous impulses to pleasurable activity on the part of the pupils. No teacher ever *forced* knowledge or service on his disciples, but left them to seek both according to the inherent impulses and pleasurable promptings of their own will and nature. Besides, there was no uniform and cast-iron system of teaching or discipline enforced upon all and within a specified limit of time in order to produce speedy, though hardly satisfactory, results on the pupil's mind, temper, or habits. In these days, the aim of education is only to impart efficiency in the freshman or apprentice for the struggle of life within the society or the state and for the successful exploitation of weaker communities without and beyond them. Much education, too, is bookish and, as already pointed out imposes the burden of cramming and so is far from being the education that is really desirable. Cramming is often possible only on the pressure imposed for a short time on the student's mind, and makes it impossible for him to cultivate the habit of giving steady concentration and prolonged attention to a subject so as to provoke and develop the power of originality lying hidden within the deeper recesses of the mind.

We have already pointed out that the essential principle in all Indian life and in Indian education, too, as a preparation for life was renunciation. The Indian Guru always made it clear that the true interest of man is not in his physical body or external environment here, but in the inner perfection or betterment of his spirit,—that he must, if need be, give up all Samsaric pleasures, impulses and activities in order to gain his soul. No mere adaptation to environment, no harmony or balance of powers and energies, is enough,—but ignorance must be removed in order to get rid of the bondage of worldliness. It is the practice of Dharma and of the self-less love of God and man in every situation in life that can produce what is known as *Chitta suddhi*. According to our sacred authorities, *Kartritva* (the egotistic feeling that we alone are the indispensable agents needed for the performance of the particular work we are doing) and *bhoktritva* (the desire to enjoy and even monopolise the fruits of our own activity) are the two great obstacles to the life of the spirit, the life of renunciation, enjoined on all as the first step, to reach the perfect realisation of the Atman, the innermost Bliss of Divine Love. A certain amount of physical privation is involved in what we call *Tapas*. The Guru enjoins it upon his disciples and insists upon its being performed in accordance with the rules laid down in the books and his own directions which are given as the precious fruits gathered from his own experiences of the spiritual life. There is, however nothing of what is usually denounced as " deadening asceticism " in what is known as Tapas, but only a certain amount of self-abnegation or *nivritti*. The Indian ideal of *nivritti* or self-denial includes what is known as *pravritti* or positive activity, if it is in accordance with the injunctions of Dharma. It is needed to elevate man above the self-assertion inseparable from the natural and unimpeded flow of personality under the sheer force of outer circumstance, impelling us to claim the utmost we can from life or accept all that is available and at our disposal therein. It is the practice of unworldliness springing from what we have called *tapas* and the other prescribed modes of Dharmic *pravritti* (activity) and the conviction that the life of loving renunciation of the fruits of our activities and endowments alone holds society together, that produce the characteristic known as *Vinaya* in the character of the Indian trained by a Guru in the ideals and methods of our ancient system of education. Sri Sankaracharya interprets *Vinaya* (which occurs in the Gita, V 18) as *Upasama*, sense-control or tranquillity. Anandagiri interprets *Upasama* as including freedom from egotism (*nirahankara*) and freedom from arrogance or the air of superiority (*anauddhatyam*). Madhusudana Sarasvati also gives this same meaning. It corresponds, in our view, to what the Christian calls the virtue of *humility*, which consists, like the Vedic virtue of *tyaga*, in the sacrifice of all the profits arising from favourable outward circumstances and from the possession of inborn personal talents or endowments, and not simply in the cheerful acceptance of our environment and the refinement of manners resulting from the intercourse of polished society and the habitual practice of restraining our powers of expression of all kinds within due bounds. *Tyaga* flows from the love of God and man, from our intimate consciousness of the solidarity and unity of the universe (*lokasangraha*, in the Gita), from our rising above the self-assertion of our lower personality, inducing us to place the claims of our family, friends, community, society or the State above the love of Dharma for its own sake. It is this *tyaga* or renunciation of self-interest and self-assertion, that enables us with our Guru's guidance and instruction, to recognise the divine being as universal *Antaryami*, to allow our relation to all other men and beings to be mediated and determined by Dharma, to recognise the infinite value and perfection of the spirit or soul in all, and to endeavour to attain to the utmost spiritual elevation of which we are ourselves capable by the reverent and loving adoration of God and of all living beings as his forms and manifestations. The highest knowledge (*Vidya*) goes with the *Vinaya* (self-abnegation or humility) already spoken of, and forms the highest and the most attractive of the fruits of our Indian system of education and discipline. They form what we call character (or virtue) in the highest sense of the word.

Professor Bertrand Russel grows eloquent over what he calls " *Thought* " and " *Love of Mental Adventure* " and holds that " everything is done

to kill it during education." He says :—" Men fear thought as they fear nothing else on earth—more than ruin, more even than death. Thought is subversive and revolutionary, destructive and terrible ; thought is merciless to privilege, established institutions, and comfortable habits ; thought is anarchic and lawless, indifferent to authority, careless of the well-tried wisdom of the ages. Thought looks into the pit of hell and is not afraid. It sees man a feeble speck, surrounded by unfathomable depths of silence; yet it bears itself, as unmoved as if it were lord of the universe. Thought is great and swift and free, the light of the world, and the chief glory of man." He says further that thought is the antithesis of fear and the inspirer of hope, which is " the creative principle in human affairs." What Professor Bertrand Russell means exactly by " Thought " is not clear from the lengthy quotation just given which is sonorous writing, but wanting in lucidity. Very likely he means by it only what he holds later to be the true aim of Education, viz., " an activity directed towards the world that our efforts are to create." Thought is thus made identical with creative activity in the world. If " Thought " is understood as identical with the Innermost Light and Bliss of Love which the Indian Veda and the literature based on its teachings recognise as the Atman (the absolute and pure self in man and the universe), then we know that it is *Abhaya* (freedom from fear); and we can understand and accept it as the " creative principle " and the inspirer of hope in all human affairs. We have frequently quoted Professor Bertrand Russell's pregnant saying :—" In order to promote life, it is necessary to value some thing other than life." Is " Thought " this " something other than life ? " If it is only a form of activity, even of the " creative " variety and class, it can only be a part of life, and not different from life. If it is identical with what Professor Bertrand Russell calls " the creative principle in human affairs " and names as " Hope," it cannot be the same as what Vedantists call *Jnana* (*Svarupa*, or *Atman*) the Absolute self or the transcendental principle of knowledge, the unconditioned basis of the love of God and man and of the solidarity of the Universe, and of the liberation from the bondage of Samsara.

We would conclude by making a brief reference to the Stoic and Greek ideal of virtue,—the principle of " life according to nature,"—which was the natural and necessary outcome of the system of education prevailing in ancient Hellas. That ideal included the four virtues of Temperance, Fortitude, Justice, and Prudence. Temperance means freedom from self-indulgence and guarding against the danger of using one's opportunities entirely for one's own good. Fortitude is freedom from cowardice. Justice is freedom from excessive self-assertion against our fellow-men. Prudence is freedom from the blundering stupidity which makes one incapable of conducting on's self properly in all the situations and crises of life. All these virtues together do not amount to more than self-control or control of the will so as to promote either the interests of the individual or of the society or group of which he is a member,—they amount to what Spencer calls adaptation to enivronment, social and political, combined with, or involving, a certain degree of self-denial so as to avoid friction in personal and social intercourse. There is nothing here of the practice of renunciation and the love of God and man which is to result in the purity of mind which is the condition precedent for the experience and realisation of the self-effulgence which gives a new meaning to the growing life and order of the universe. There is nothing here of the joy of liberation from the world of Samsara,—the perfect joy which is above all such correlative conceptions of features or time as the eternal and the temporal, which is beyond all appearance and illusion and is therefore the very essence of permanent and absolute Reality.

The Services and the Inchcape Report.

The terms of reference to the proposed Royal Commission on the services have been before the public for some time now in the shape of an official communique. On the inevitable conclusions in regard to Indian constitutional progress on which those terms are based, we do not propose to say more than a word to-day. They bear on their face the impress of the ascendancy of reactionary counsels which has been so marked a feature recently. The policy embodied in the famous preamble to the Act of 1919, halting and unsatisfactory even though it was, is practically jettisoned here ; and the Commission begins on the basic fact of " the responsibilities of the Crown for the Government of India." The hitherto, self-righteously-flaunted policy of the realisation of responsible Government is treated as though it were nought. So the Die-Hard clamour has carried the day.

It is however in regard to the clamour for increased pay etc. for the services that we propose to speak to-day. Impartial men of the services have themselves often borne evidence to the liberality of pay and prospects in this country. The complaint has been that in terms of English money they shrink to little. That may be a fact, though, with the recovering exchange, we doubt if it is so any longer. And for the evil of the fluctuating exchange the Services have to thank what has been called Sir Malcolm Hailey's jaunty finance. And we are yet to learn that any body of men of the Services ever spoke against that vicious policy in regard to reverse councils and the other chapters in that financial ineptitude.

The report of the Inchcape Committee has an important chapter dealing with the questions of pay, leave and allowances of civil and military officers, of the superior and subordinate services. A careful study thereof will show the untenable character of the Oliver Twist cry set up by the Services and how these pay and allowances are manipulated without any the least regard to the circumstances of the day, the needs of the services and the capacity of the country.

The total staff paid from the central revenues, excluding railways, has increased from 474,996 in 1913-14 to 520,762 in 1922-23, an increase of 9 per cent. The total increase in the cost hereof has been of a staggering proportion. From Rs. 20,20,68,000 at which it stood in the former year, it rose in 1922-23 to Rs. 60, 74, 96,000, an increase of over 101 per cent. This on the civil side. The increase of pay and allowances in the Military is, it is obvious, relatively much higher, owing to the larger proportion of Britiah personnel employed. The cost of the subordinate services, that is, the clerical, industrial, technical and menial services, has increased by 121 per cent. from Rs. 4,98,53,000 in 1913-14 to Rs. 10,99,75,000.

The course of the inquiry by the Committee revealed callousness, we may say almost the irresponsible levity, which characterised the handling of the question of the emoluments of the services. As our readers know, though the Islington Commission dealt with pre-war conditions, its recommendations were held in abeyance pending the war : and they were finally given effect to in 1920. Now, it is noteworthy, this was the year when the cost of living had reached the highest figure and the prevailing impression was that this abnormal

rise in prices would more or less be of a permanent nature. Consequently, the rates of pay of all classes of Government employees was increased by 100 per cent. No attempt was made to treat this rate of increase as an allowance in the case of the Services ; nor was there any stipulation made by the careless guardians of our finances that a fall in the cost of living would in the future render a reconsideration of the scale necessary. It is therefore only stupidity that can say that Lord Islington's opposition to the present Commission as a wasteful and mischievous project is not based on a correct appreciation of all the relevant facts. Another feature of this financial mishandling was that no attempt was ever made to control the allowances which the staff would be entitled to, under the Civil Service Regulations and the Civil Account Code, under the new scale of pay. That is to say with the increased pay, the codes defining the eligibility to certain allowances was left where it was ; and the resulting anamolies threw a heavy burden on the exchequer. We shall cite an instance to show what we mean. An officer who drew a certain amount of pay and who under the old rules was entitled only to second class double fare and other halting allowances, well, this officer on doubling his pay under the new arrangements became automatically entitled to a double first class and such other allowances while his official and social status remained the same as before unaltered. And now the old cost of living no longer operates. There has undoubtedly been a general fall in the cost of living all over India. Another fact of importance is that as a result of an undue liberalising of leave rules ampler room had to be found for a large leave reserve.

It is in the light of these facts that one should approach the questions before the Royal Commission recently appointed. We have not the least hesitation in affirming that the Services will once again carry the day even if it lands the country nearer financial bankruptcy than ever before. But the unpalatable fact remains that the Committee's inquiry reveals a sorry state of things and shows the justice, the necessity and the equity of cutting down this big rise in pay, allowances and pensions. What do those of our publicists who are enamoured of the possibilities of the Reforms say to this ?

The Central Legislature is evolving crises of rising proportions ; and these crises are appropriately pickled in salt. Of this tax, opinion in this country has been unanimous in its condemnation. The argument of those who might have been credited with a keener sense of proportion and of fitness of things in general that this is the only way of meeting a deficit is belied in every word of the Inchcape Committee's Report. Well the Assembly did vote against doubling the salt tax. There was, so far as Madras is concerned, a funny interlude when a nominated Madras official frantically appealed to the Madras members to vote for the tax as the only way of getting the iniquitous impost raised to the relief of Madras. The Madras "representatives" thus exhorted however stood firm ; the megaphone on the Mount Road shrieked aloud and carefully singled out Mr. T. Rengachariar for a lecture on the beauties of parochialism. The finance member gravely warned the House that there was no other way of covering up the deficit. We admit, canons of taxation notwithstanding, that there is much to be said for the salt tax. It reaches down to all classes of the people and is easily realised also. But, then, unfortunately salt has a considerable effect on the vitality of the race, the masses of this country are notoriously a body of men with very low vitalities and, as Sir D. E. Wacha alone almost among the great group of Moderates saw, it will bring disease in its wake. But no, the financial pundits at Delhi had no use for such puling sentimentalities.

* * *

What is a Government to do with representatives who show such lack of responsibility in dealing with finances, who have no awe before an uncovered deficit ? Moreover is it not clear that the safety, tranquility and interests of British India are jeopardised firstly by this voting out of the salt tax and secondly by this very dangerous precedence given to sentiment and the interests of the masses in the minds of the "representatives" of the people ? Happily the wisdom of Mr. Montagu had provided a ready way out and again the bureaucracy had only just tasted "blood", metaphorically of course. Had not the high-browed Under-Secretary of State stood up in his place in the Commons very recently to defend the most glaring mis-application of the power of certification. Then why not use it in a case justifying it from the official view-point ? We can well visualise how some of the many-hued bureaucrats should have had a twinkle of merriment as the Lord had delivered the legislators into their hands. So, the hammer of the certificate came down and the Finance Bill was duly sent to the Sedate Council. Here the telegrams indicated a good deal of genuflexions, knowing winks and half suppressed sighs on the part of ambitious statesmen, all ending in the Government having their own way. Malicious press correspondents never so happy as when flinging cheap gibes at men who are taller than their neighbours have been making themselves merry over the attitude of Mr. Srinivasa Sastri. It is said there is no truth in the report that he was contemplating what might have been if his Master had been there in the flesh.

* * *

Learned journalists have discussed threadbare the constitutional aspect of this crisis. If it has been often accompanied by pungent witticisms at the expense of that great body of gentlemen, the Liberals, it was perhaps, inevitable. The Liberals, one would fear, laid themselves open to charges of this kind, what with their melodramatic swashbuckling, etc. The air is thick with portentous talks and the quarter-deck has every appearance of being cleared for the action. The Democratic Party seems to have issued a Grand Remonstrance which we are told is addressed to all who *were* or *are* members of the party. This is really delightful. The country follows all these mock-heroics with but a languid interest. After chronicling how systematically the Assembly has been flouted, its wishes set at defiance, a contemporary avers that if this be not the last straw the co-operating camel is a curious animal indeed.

* * *

Hardly. We are not disposed to be unkind at the expense of a respectable body of fossils. They have talked, they have protested, they have voted : they have done their duty. What more in heaven's name does the country want them to do ? They are there to carry on the Government, to work the Reform mills even as they grind and find out their self-respect. It is the vile non-co-operator's duty to wreck the reforms and the country. Very well, we agree, and shall be thankful for the small mercies they now and then shower on us.

* * *

Just as we go to press we learn that the Legislative Assembly has once again rejected the Salt Tax by 58 votes against 47.

Literary and Educational.

The Evolution of Indian Education.

By K. S. Ramaswami Sastri, B.A., B.L.

(concluded.)

IV. Higher Secondary Education.

A. During this stage, the more gifted pupils among the vocational section of the High School boys should receive higher and up-to-date training in the industry chosen by him. Most of such boys who would not have shown higher power would by that time have been absorbed into the industry chosen by him. The more gifted boys among them should be trained in this higher stage of training so as to become industrial and commercial leaders and organisers.

The more gifted pupils among the literary section of the High School boys will receive higher literary education intensifying the literary education received in the High School course, and carrying it to a higher stage. There will be various groups of subjects, which are to be chosen by each boy.

B. Curriculum.—Similar to that in III, but of a higher and more difficult character.

C. Hours of work—as in I.

D. Duration of the course: 2 years (17th and 18th year of age.)

E. Medium of instruction—English. But the vernacular should be a compulsory subject.

V. University Education.

A. Curriculum—Besides law, medicine and engineering, there must be new faculties e.g., agriculture, commerce economics, technology.

B. Medium of education—English.

C. Hours of work—11 a.m. to 4-30 p.m.

D. Duration of the course: 2 years (19th and 20th year of age).

VI. Adult Education.

Continuation classes and university extension courses should be provided.

VII. Some General Features.

A. This scheme will involve two kinds of High Schools—one type providing vocational education and another type providing literary education.

B. Girls' Schools should throughout proceed on the lines pointed above and should be separate from boys' schools.

C. Public examinations should be held at the end of each course. But the compartmental system should be introduced throughout.

D. Medical education in the indigenous systems of medicine should be organised especially for medical relief in rural areas.

E. Special facilties should be provided for the education of depressed classes.

F. Teachers should be paid higher pay: A unified system of provident fund for all teachers should be introduced.

G. Secondary education should be directed by elected District Educational Councils subject to the control of the Department of Public Instruction.

H. There should be a separate Board of Education to direct woman's education.

I. The universities should be organised on a linguistic basis and should consist of entirely elected representatives.

Historical and Scientific.

Lectures on Indian Music.

By M. S. Ramaswamy Aiyar, B.A., B.L., L.T.,

Lecture IV.

(Continued.)

17. Regarding the intervals of two successive notes in a scale we found that, in Fig. 2, the following ratios were obtained, viz., $\frac{9}{8}$ thrice, $\frac{10}{9}$ twice and $\frac{16}{15}$ twice. Special names have been given to these outstanding ratios in the scale. $\frac{9}{8}$ is a Major Tone;* $\frac{10}{9}$ is a Minor Tone †; and $\frac{16}{15}$ is a Semi Tone ‡. We have generally in a scale three major tones, two minor tones, and two semi tones. The result is important. If we insert semi tones between the whole tones in the *gamut* §, we get in all twelve ‖ of them in number.

18. The same conclusion may be arrived at, in a different way. Our ancient scientists grouped the seven notes under two main division, *prakritha* and *vikritha*. 'Prakritha' notes are those which are fixed and do not admit of any variation or classification, viz., S. and P; while 'vikritha' notes are those which do admit of variations or classifications, viz., R G M D N. The classification of *vikritha* notes may be illustrated thus:—

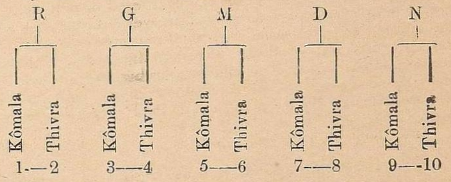

Fig. III.

There are thus ten notes of the *vikritha* type which, when tacked on to the two *prikritha* notes, give us in all twelve notes. This is exactly the number of the notes arrived at either by ancient Greece or by modern Europe. We shall reduce the twelve* notes graphically thus:—

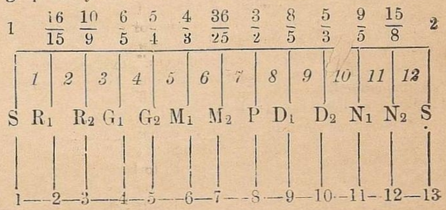

Fig IV.

19. In this figure 4, we have thirteen notes, viz., the ten notes of the vikritha type *plus* the three prakritha notes S—P—S. As has been said before,

---

* Chathusruthi.

† Thrisruthi.

‡ Dwisruthi; Semitone is Half-Tone.

§ Gamut is but a *Scale of eight notes.*

‖ In a scale we have 5 tones (major and minor) plus 2 semitones. Since 5 tones are 10 semitones, the whole scale is said to consist of $(10+2)=12$ semitones.

* If we add "S"—The total comes to Thirteen.

"S" denotes tonic *Sa* and "Ṡ" denotes octave *Sa*. The figures 1 and 2 appended right below the other notes of the scale show that those notes are *Komala* and *thivra* respectively. For instance, "R_1" means *Komala R*; "R^2" means *thivra R* and so on. Komala and thivra mean literally 'tender' and 'strong' and represent in music the flat * and sharp * notes respectively. Be it noted that nowadays these two terms are confined to the North Indian music, while the South Indians have had a different nomenclature to denote the ten *vikritha* types, such as, Suddha, Chathusruthi, and Shadsruthi *Rishabha*; Suddha, Sadharana, and Anthara *Gandhara*; Suddha and Prathi *Madhyama*; Suddha, Chathusruthi and Shadsruthi *Dhaivatha*; and Suddha, Kaisiki and Kakali *Nishada*. To avoid, however, any possible confusion, I choose, at the outset, to apply 'Komala' and 'Thivra' in connection with both the systems of Indian Music; and I intend referring to, and dealing with, the South Indian names of the *vikritha* notes later on.

20. You will find, in Fig. 4, that, as between the thirteen notes, there are twelve intervals marked in *red ink*. These twelve intervals the Europeans regard as the smallest ones and call "Semitones §" Now, we first thought that a ladder-like arrangement of seven notes and an octave, as in Fig. 1, was a scale. We are now confronted with another ladder-like arrangement of twelve notes and an octave, as in Fig. 4. Are we to call the latter a scale or not?

21. We shall study Fig. 4 still more in detail. It is ordinary arithmetic that two semitones make one tone and that the twelve semitones, in Fig. 4, make six tones in all. The question now arises: can we sing the twelve semitones, or for that matter, the six tones, in *succession*? The whole musical world proclaims we cannot; and Aristoxenes goes to the extent of saying that human voice cannot sing even three semitones in succession. The reason is this: in singing a Hindu Scale you cannot as a rule avoid the dominant note P, inasmuch as it forms the prakritha note along with, and the samvadi note of, Shadja; and both S and P often form the consonant drones. For example, "S to R_2" is a tone; "R_2 to G_2" is again a tone; "G_2 to M_2 is, further again, a tone. Thus we find that, in the first tetrachord, viz., S R G M, there are three tones. After M_2 comes the co-drone P which, I repeat, cannot ordinarily be avoided. Hence you have necessarily to pass from "M_2 to P" which is only a semitone. Starting again from P, which forms the first note of the second tetrachord, you traverse first from "P to D_2" which is a tone; then from "D_2 to N_2", which is again a tone; and finally from "N_2 to Ṡ" which is only a semitone. We conclude that a *singable* scale invariably consists of five tones and two semitones.

22. The scale we have been studying is *Mechakalyani*. It is called, in Hindustani Music, *Yaman*; in European Music, *F. Scale*; in Greek Music, *Hypolidic*; and in church music, *Lydian*. Milton seems to have been fond of our Mechakalayani, inasmuch as he writes:—

> "And ever against eating cares,
> Lap me in soft *Lydian* airs.
> Married to immortal verse."

The Mechakalyani scale is, as we have seen, sung thus:—

S—R_2—G_2—M_2—P—D_2—N_2—Ṡ and the process of selecting these eight notes from Fig. 4 may be shown thus:—

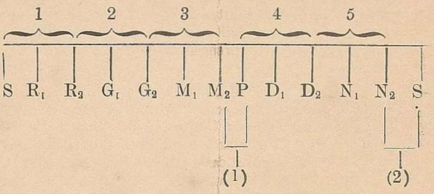

Fig. V.

The sign ⌢ denotes the tone, while, the sign |_| denotes the semitone. Mechakalyani scale consists of five tones and two semitones. Other scales which consist of the same five tones and two semitones are: Hanumathodi, Natabhairavi, Charukesi, Rishabhapriya, Natakapriya, Karaharapriya, Gowrimanohari and Sankarabharanam. But there are still good many scales which consist of *less than* five tones and *more than* two semitones. The following is a rough list of them; Bhavapriya, Vakulabharanam, Nawanarayani, Shanmukapriya, Deunka, Subhapanduvarali, Mayawalavagowla, Kamavardhani, Kiravani, Simmendramadhyam, Sarasangi, Lathangi-Shadvidhamargini, Chakravakam, Ramapriya, Hemavathi, Swarnangi, Suryakantha, Gamanakrama, and Dharmavathi. Let us now apply ourselves to a closer study of these scales.

To be continued.

* Raising or lowering the pitch by the ratio of a Semitone—be it $\frac{16}{15}$ or $\frac{25}{24}$ — is making the particular pitch "sharp" or "flat" respectively.

§ All the twelve semitones, be it noted, are not of *equal* intervals. In other words, there are many kinds of semitones of different intervals. We have already noted $\frac{16}{15}$ to be one interval of a semitone. Watson calls it '*Limma*'. The difference between a minor tone $\left(\frac{10}{9}\right)$ and a major tone $\left(\frac{9}{8}\right)$ is also called a semitone, which comes up to $\left(\frac{9}{8} \div \frac{10}{9} = \frac{9}{8} \times \frac{9}{10}\right) = \frac{81}{80}$. This new interval of $\frac{81}{80}$ has a special name given to it, viz., "*Comma*". Again, the difference between a semitone $\left(\frac{16}{15}\right)$ and a minor tone $\left(\frac{10}{9}\right)$ is also regarded as a semitone, which comes up to $\left(\frac{10}{9} \div \frac{16}{15} = \frac{10}{9} \times \frac{15}{16}\right) = \frac{25}{24}$. This new interval's name is "*Diesis*." These three kinds of semitones, viz., $\frac{16}{15}$; $\frac{81}{80}$; $\frac{25}{24}$ and even more (?) bewilder even the most careful researcher and challenge him to divide a gamut into *equal* parts. For instance, in Fig. 4, the ratios $\frac{36}{25}$ and $\frac{9}{5}$ elude the grasp of "$\frac{16}{15}$— semitone—interval." Dr. Stone, in his *Scientific Basis of Music* remarks: "This discrepancy is a Law of Nature, not inherent in any particular system or method, and entirely beyond man's control." The modern European division of the various parts of a musical scale in equality, as against Nature which delights in inequality, is called Temperament; and such equally divided scale is called a Tempered Scale.

Miscellaneous.

The Madras Hindu Religious Endowments Bill.

The following letter addressed by Dr. N. Subrahmanya Aiyar, M.A. of Trivandrum to the Secretary to the Legislative Council, Madras, has been sent to us for publication.

SIR,

The Madras Hindu Religious Endowments Bill, as amended by the Select Committee is coming up for final discussion soon. If I am not out of order, Sir, may I ask, to begin with, whether this Bill is the outcome of a genuine desire to see Hindu Religious Institutions

functioning efficiently and well; or whether it is only or mainly a fiscal measure intended to scrape up all the moneys that may be now lying idle, or, are in the opinion of the authors and promotors, being wasted on meaningless ceremonials, and to use them for purpose which the 'enlightened' conscience of to-day will approve of—care being of course taken to carry out the process under sufficient anesthesia and without over-much blood-letting.

2. If it is the former, it is quite becoming of a responsible Government, and the Bill may be discussed. But if it is the latter, one need not trouble oneself much about it. It is bound to be passed, protest or no protest. The temper of the times is such! Presuming, however, that, at the back of this Bill, there is no desire to injure temples or mutts and advance other interests at *their* cost, I proceed to say that it is a matter of great regret that the Bill, even as it now appears to stand, is by no means free from grave objections. Although I have already made public my views on this subject through communications to the press, I feel that, having regard to its great importance, I should not omit the further duty of making a direct submission to the Honorable Council in the hope that it may receive kind and sympathetic consideration.

THE MAIN FEATURES OF THE BILL.

3. There are three points, especially, on which on grounds of ordinary equity and good conscience, any un-prejudiced person will feel compelled to lodge his emphatic protest. I propose to refer to them only. They are :—

I. The taking up of power by Government—which in India now is constitutionally and paramountly the Christian Government of England—to guide, control and direct the Hindu National Church, whose destruction, in common with that of the Moslem, is the chief and avowed objective of Christian Missionary activity, and which destruction is by some regarded as the first step in the spread of western civilization and all that that means to the political, economic and religious individuality of other civilizations and peoples.

II. The authorising of Hindu Religious Endowment Funds to be diverted from their original and intended purpose connected with the Hindu Religion sole and entire, and to be utilised for other purposes, educational, charitable etc., provided that such utilization is not inconsistent with the objects of the mutt or temples whose funds may be so taken up—as if the financing of English Schools with their slow undermining of Hinduism and its ideals at Thirupathi, for instance, with Sri Venkatachalapati's money is consistent with the objects and purpose of a great Hindu shrine.

III. The barring of any appeal to superior courts from the decrees that may be registered by an inferior court in respect of action under the proposed law.

4. Let us take them up one by one.

I. GOVERNMENT CONTROL

5. In regard to the first, namely, the exercise of power by the Executive Government of a country over the Church in that country, it would be wrong in principle, even if the state and the church, were of the same religious persuasion. The state and the church are but co-organs of the same body-politic; and there is no meaning in one organ trying to control the other? But in this case it is not even that. The chief ruling organ or authority is vested in a European, Christian Government—a Government which, having once managed the Hindu temples as the successors of Hindu Kings who were not only pious Hindus but worked for the institutions as the loyal and devoted servants of the latter, subsequently discarded all connexion with them under the pressure of Christian public opinion which would not tolerate any association of a Christian Government with "idolatrous institutions," but would support Government in maintaining Christian churches and Christian clergymen at comparatively great cost from the common purse to which the Hindu and the Moslem contribute much more than the Christian. And this Christianity unlike Hinduism, is no live-and-let-live faith, but an aggressive religion worked on militant lines, and with the ultimate object of sweeping away every other religion and putting the Christian label on the whole world.

6. It may be said that a part of the Government in India is Indian now. But are all Indians Hindus? And are all that still call themselves Hindus, believers in the ordinarily accepted principles and practice of Hinduism? And is their belief such a testable and enforceable one as in the case of an organized religion like Christianity? On the other hand, the "Hinduness" of the average "educated" Hindu—which means the "English trained" Hindu—is, it is notorious, practically nil. He is often no less a Christian than the avowed Christian himself, as far as belief in temples and mutts is concerned. One is quite prepared for a challenge over this statement, strong though it is, and so sad to have to make it.

7. Of course, on account of the general political and economic decline of the country and its reduction to that of a dependency on another country in respect of all human wants as well as in respect of the power wherewith to satisfy those wants, added to the highly organised and powerful destructive activity of proselytising religions, first Moslem, now Christian—the latter working more indirectly than directly—the National Religion of India along with its Church is lying disorganized, weak and infirm. Else, is it not unthinkable for a Hindu Minister to have proposed such a Bill and thereby held up his religion, his church and his country to the silent scorn of the world? Will a Christian Minister have done it under similar conditions. However, the Hindu church, either in its lay or ecclesiastical department, is not able to put up an effective fight or work up a strong enough agitation against any action, even more vandalistic than this. But is it not the part of a mighty Government that has the foresight to look into the verdict of posterity to see that advantage is taken of the helpless situation. And after all, it is merely by a majority that the Select Committee appears to have decided on the subject of Government control. Under circumstances therefore when even if the decision had been *unanimous*, it deserves to be vetoed. This divided decision, one need hardly submit should be summarily rejected.

It is no use for His Excellency the Governor or the Viceroy to say to us "It is the cream of your own society that has brought up this Bill. They must be presumed to have done so in the best interests of your religion and of the public at large. We cannot interfere." Should they adopt this attitude, they may rest assured that they will be thereby endangering the affection and loyalty of the Hindu population to an extent which to-day they may not suspect and doing a grest disservice to their King and country. Sir Malcolm Hailey and his European colleague at the Indian Legislative Assembly the other day, pleaded hard for caution in social legislation. India in this matter needs a similar caution and a like protection, even against her own children, and she must respectfully insist on her responsible Government giving her that protection.

II. DIVERSION OF FUNDS.

7. The proposal to single out Hindu Religious Endowment Funds for diversion to non-religious purposes, as if Hindu religion is no religion entitled even to ordinary protection at the hands of the responsible wardens of society and as if, compared with the titanic finances of Christian missions the politically

and economically impoverished Hindu has an enviable lot stored up for which no legitimate use could even be found, must be an insulting outrage to every cultured conscience. True, there is the safe-guarding provision that before temple and Mutt funds are seized, their needs should have been adequately provided for and that the funds so seized shall not be applied so as to be inconsistent with the object of the endowments. All this is meaningless. What is meant by adequate provision? What is its test? And what is the meaning of laying emphasis on the *original* object? And why should the law-makers not honour the funds of other religions with such a law?

8. Suppose for instance there is a temple with certain funds. The original object i.e. the purposes it has hitherto served, may be only, let us say, to provide for certain rites and festivals, to maintain the necessary establishments, and to keep the structures in repair. But suppose there is, next to the temple or within the area ordinarily served by the temple, a church or a mosque that is trying directly or indirectly to shake the faith of the Hindu believer and make proselytes. Is the temple to do nothing to counteract this activity by expounding the merits of the Hindu religion and showing up the demerits of its rival, even if it has a mint of money to spare after the original object, as just explained, has been satisfied. If this too would come under the original object, it is alright; else, it would be preposterous.

9. As a matter of fact, with all the various agencies and forces working from within and from without to shatter the faith of the Hindu congregation, to lower the efficiency of the Hindu priesthood and lessen even the numerical strength of the total Hindu population, the accumulated and accumulable surpluses of all the temples in the land would be insufficient to neutralise the many-sided anti-Hindu activity in this country. And that neutalization can only be if all the resources of all the temples and Mutts are pooled to form and work a large all-permeating Hindu mission organization on the lines and on the methods of Christian religious activity. That is the only way of preserving the ancient national religion of India which is the classic expression of old India's soul. And it is up to Government, and up to a Hindu Minister in particular, who, in this case, is the proud son of an ancient aristocracy, to make this possible through such legislative or executive action as may be deemed fit. But instead of that to take away what little we have on any pretext or for any purpose is most criminal. The Christian Endowments of fabulously wealthy western nations must go on propagating Christianity and pulling down Hinduism under India's own hospitable clime, without let or hindrance. Not satisfied with what they already possess, they must for this purpose go about collecting subscriptions and donations from all the world over. Even theocratic Hindu countries like Travancore which by a solemn act of state has been dedicated to the local Hindu Christ long before European political contact, should be advised to give lands and money for the furtherance of the Christian religion. But the Religious Endowments of the Hindus should be helped by formal statute, to finance schools, and hospitals, roads and drains. The iniquity proposed is so glaring that it needs no comment.

III. ALL APPEALS BARRED BY STATUTE.

10. And the third point which is the most marvellous of all is that a decision passed by a court in respect of any Scheme proceeding under the proposed Law is non-appealable. This is surpassingly strange.

. THE AFTER-WORD.

11. Before concluding, Sir, I should not omit to confess that, given the right mentality, it is quite possible, for the Hindu church, and for the Hindu congregation to so work their Institutions as not to be adversely affected from any quarter. In fact, we can be beyond the reach of the law even. Only we must have the right frame of mind, a keen perception of the actual situation and a lively sense of our duty with reference to it. Under the proper use of temple and Mutt funds, even within the present restricted scope, there can ordinarily be no surplus left. It will even be necessary to collect subscriptions and donations from the congregation as is done in the case of Christian church and the Christian missions. For it is not well-known that temple structures in several places are in serious disrepair. Temple establishments are mostly miserably paid, and the priesthood generally poor and ineffective. Even the Tantric power of temples has greatly lessoned, we need not now enquire why.

[Here it may be said by way of paranthesis that Hindu temples unlike Christian churches or Brahmo Samaj mandirs, are no mere halls for people to assemble and pray, but are intended to be so many centres for the generation and diffusion of beneficent spiritual power, needing expert operatives and especial environments]

When, therefore, in framing budgets of expenditure for temples, all these requirements are duly kept in view, and adequately provided for, and when all the temple and Mutt endowments of a Presidency or at least a District, or group of Districts be taken as one whole for this purpose, there will be no fear from the enactment of any State or other control. But when will they all be done? That is the question. Of course it must be done soon; and if the proposed Bill should be the starting point of organized activity in that direction, posterity will be indebted to no one other than the Hon. Raja of Panagal. But in the meanwhile, we must send up united and fervent prayer to him not to push on with the Bill now. The necessary precedent conditions have not been ensured. And as they are *not* ensured, the provisions regarding a Government-appointed and controlled Board or Boards, and the diversion of religious funds for non-religious purposes should, we beseech, be *unhesitatingly* dropped, and a fresh Bill drafted that would ensure the due application of those funds in the manner and for the purposes above outlined. As it is, the Bill rests on fundamentally wrong basis. It is therefore unprofitable to attempt a detailed criticism of its provisions.

The Shipping Rebates Bill.

By T. V. SESHAGIRI AIYAR, B.A., B.L., M.L.C.

A Bill to provide for the prevention of the deferred rebates and for the prevention of rate-wars and resort to retaliatory or discriminating practices in the Coastal traffic of India.

Whereas it is expedient to provide for the growth of an Indian Merchant Marine by guaranteeing fair and healthy competition and by checking monopolies;

And whereas for this purpose it is expedient to provide for the prevention of the grant of deferred rebates to or resort to retaliatory or discriminating practices and for the prevention of ratewars by common carriers engaged in the coasting trade of British India.

It is hereby enacted as follows :—

I. This Act may be called the Prevention of Deferred Rebates Act of 192 .

II. It extends to the whole of British India.

III. It shall come into force on such date as the Governor-General in Council may, by notification in the Gazette of India, appoint.

IV. In this Act, unless there is anything repugnant in the subject or context—

(1) "A common carrier" means a common carrier engaged in the transportation by water of passengers or property between any two ports in British India or between any port in British India and any port or place in the continent of India.

(2) "Deferred Rebates" means a return of any portion of the freight money by a carrier to any shipper as a consideration for the giving of all or any portion of his shipments to the same or any other carrier or for any other purpose, the payment of which is deferred beyond the completion of the service for which it is paid, and is paid only if, either during the period for which computed or the period of deferment or both, the shipper has complied with the terms of the rebate agreement or arrangement.

(3) "A subject" means a person and inculdes a corporation, partnership or association existing under or authorised by the laws of British India or of the Dominions of Princes and Chiefs in alliance with His Majesty.

(4) "The Coasting Trade of India" means the carriage by water of goods or passengers between any two ports in British India or between any port in British India and any port or place in the continent of India.

(5) "Minimum rate" means a rate which covers cost of service and includes a fair return on capital invested after meeting depreciation and other essential charges.

V. No common carrier by water shall directly or indirectly in respect of the coasting trade of India—

(a) pay or allow or enter into any combination, agreement or understanding, express or implied, to pay or allow a deferred rebate to any shipper.

(b) retaliate against any shipper by refusing or threatening to refuse space accommodations when such are available, or resort to other discriminating or unfair methods, because such shipper has patronised any other carrier or has filed a complaint charging unfair treatment or for any other reason.

(c) make any unfair or unjustly discriminatory contract with any shipper based on the volume of freight carried or unfairly treat or unjustly discriminate against any shipper in the matter of (1) cargo space accommodation or other facilities, due regard being had for the proper loading of the vessel and the available tonnage (2) the loading and landing of freight in proper condition or (3) the adjustment and settlement of claims.

VI. The Governor-General in Council, without prejudice to the right of parties to move the courts, upon his own intiative may, or upon complaint, shall, after due notice to all parties in interest and bearing, determine whether any person, joint stock company, corporation or association engaged in the coasting trade of India,

(1) has violated any provision of Section 5 or,

(2) is a party to any combination, agreement or understanding, express or implied, that involves in respect to the coasting trade of India a resort to deferred rebates and retaliatory or discriminating practices designated in Section 5.

VII. If the Governor-General in Council determines that any such person, joint stock company, corporation or association has violated any such provision or is a party to any such combination, agreement or understanding, he may thereafter refuse such person, joint stock company, corporation or association the right of entry for any common carrier directly or indirectly under his or its control, into any port of British India until the Governor-General in Council certifies that the violation has ceased or such combination, agreement or understanding has been terminated.

VIII. Every common carrier shall file immediately with the Governor-General in Council a true copy or, if oral, a true and complete memorandum, of every agreement with another such carrier or modification or cancellation thereof, to which it may be a party or conform in whole or in part, fixing or regulating transporation rates or fares; giving or receiving special rates, accommodations, or other special previleges or advantages; controlling, regulating, preventing or destroying competition; pooling or apportioning earnings losses or traffic; allotting ports or restricting, or otherwise regulating the number and character of sailings between ports; limiting or regulating in any way the volume or character of freight or passenger traffic to be carried; or in any manner providing for an exclusive, preferential or co-operative arrangement.

IX. Every carrier shall also file with the Governor-General in Council a scale of maximum and minimum rates.

X. No carrier shall depart from the scale filed in accordance with Section IX, except with the approval of the Governor-General in Council.

Whenever the Governor-General in Council finds that any rate or fare is unjust or unreasonable, he may determine, prescribe and order the enforcement of a just and reasonable maximum and minimum scale of rates and fares.

XI. Whenever a carrier reduces its rates on the carriage of any species of freight to or from competitive points below a fair and remunerative basis with the intent of driving out or otherwise injuring a competitive carrier by water, it shall not increase such rates unless after hearing, the Governor-General in Council finds that such proposed increase rests upon changed conditions other than the elimination of said competition.

XII. The Governor-General in Council may by order disapprove, cancel, or modify any agreement or any modification or cancellation thereof, whether or not previously approved by him that he finds to be unjustly discriminatory or unfair as between carriers, shippers, exporters and importers or to operate to the detriment of the commerce of British India or to be in violation of the Act and shall approve all other agreements, modifications, or cancellations.

XIII. Whoever violates any provision of any Section of this Act or refuses or fails to carry out the orders of the Governor-General in Council shall be liable to a penalty of a fine of not less than

Rs. 10,000 or simple imprisonment to a term of not less than six months or both.

STATEMENT OF OBJECTS AND REASONS.

The object of this Bill is to remove some of the main obstacles that lie in the way of the development of an Indian Merchant Marine. They mainly consist of methods whereby a shipper is practically bound to confine all his shipments to vessels bolonging to a particular shipping company or to the members of a shipping conference, and rate wars waged for stifling all competition by ruthless and unfair rate-cutting. Not merely is the freedom of the shipper to ship his goods by any vessel he may choose thus destroyed, but the progress of trade along desirable channels is also checked. A "disloyal" shipper is penalised by (*a*) refusal of space (*b*) discrimination in the contract of freight (*c*) the loading and landing of freight (*d*) the adjustment and settlement of claims and various othor discriminatory methods. It is the purpose of this Bill to do away with such practices so that an Indian Merchant Marine may grow unhampered.

Education with Temple Funds

BY G. HARISCHANDRA ROW.

It is contended that the temple-funds are not properly used, and that they should be employed in the spread of education.

(1) It is not enough, if you merely utter the word, education. We have plenty of education that breeds contempt for our own nation and religion; and we want it no more. Persons, who doubt the existence of the Supreme Being, who deny Him altogether, who give Him a place allowing sufficient scope for the full play of their passions, or who in fact do not shrink from acts however sinful and horrible, are produced everywhere; and to such minds the very institntion of temples appears to be superstitious, so that the diversion of temple-funds to other purposes will not strike as something strange, if not sacrilegious. I am not inimical to education; I too relish it; I am obliged to condemn ignorance in the garb of knowledge. Though we may not all be agreed that what passes for education at the present moment is the opposite of it, yet there is no denying that it is rapidly spreading into all ranks of mankind. Where is then any necessity for making it compulsory, or far propagating it by a free use of the temple money? Is it not a fact that millions are spent upon education by different Governments in different counries of the world? Even individuals have contributed large sums of money to the funds of Universities and Colleges of Oxford, Berlin, and other cities and if you want that kind of edncation, you may make some such arrangement; never think of throwing any burden on temples which are already crumbling down, taking advantage of their helpless condition. I do not believe that our reformers are really the well-wishers of temples; it is, I think, with a view to eliminating idol-worship and diffusing what is called pure Theism that innovations are now and then proposed by our reformers. That even those who accept the religion of their ancestors including the doctrine of idolatory should give thefr active support to such proposals or maintain an attitude of indifference or neutrality in such matters is, I am afraid, ominous. It is lamentable that people should be puffed up with joy when they have some piece of news regarding the spread of education, without caring to enquire about the nature and fruit of the same.

(2) It would be unjust to devote money given for one purpose, to a different one. Devotees have made donation, not with a view to securing the diffusion of materialism in the name of education, but with a view to providing for the service of the Lord. It would be highly impertinent to suggest that such sums of money should be spent upon schools and Colleges. The imparting of education may be meritorious; but it is, frustrating the object of the donor, obviously wicked. Blessed are those who have built temples richly endowed; we might not rise to their height of munificent spirituality; we could at least be so good as to be indifferent to them; we should, if unable to follow their example or further their work positively, abstain from hindering that! If we had any sense of justice, we should endeavour to find out the intentions of different donors and arrange that the institutions started and the amounts granted by them should only be used in the manner indicated by them. What would be our feelings when we found that what we had intended for one thing was used by others for another, however important the latter might be in their eyes? Let us understand that others are like ourselves, and let us not violate their wishes. If, on the other hand, we regard expenditure under the head of festivals and the like as sheer waste of money and think it fit to open and maintain schools with the money, others more advanced than we, as we must imagine, will be born to undo our work and turn our schools into dancing halls, gambling dens or drinking sheds; and since men's tastes differ, we cannot lay down that education only as we understand it should receive grants from the temple property. When, therefore, some of us believe that our country will prosper through her manufactures alone, let them approach new benefactors, convince those persons, collect subscriptions, and spend the same in the manufacture of neckties, cigarattes, or some other articles essential to the prosperity of the country; the ancient donors, however, are far beyond the reach of our reformers, and will not tolerate any diversion or prostituion o f their donations. Wide is the world outside our temples, and any number of schools, widow-homes or Panchama mansions could be built there; why force these into temples so narrow?

(3) As the number of fanatical heretics gradually increases, the income of temples correspondingly decreases, so much so that, it is to be feared, even the provision of lights, incense and the like will in course of time have disappeared; and unless thoughtful men secure and replenish the funds of our temples, the structures themselves will before long have crumbled to the ground. It is suggested that the present trustees are robbing the Gods of their money; but I venture to say that these persons, are not so unscrupulous or unreasonable as our modern iconoclasts, after all. The worst trustee worships the Diety at least once a year, performing the most menial service of the Lord; and what the state of our temples will be when they are taken out of his control and placed in the hands of Indians who are devoid of Vedic knowledge, antagonistic to the Sruti, Smriti, and Achara, devoted to the cause of some other religion or no religion, and cunning enough to resort to any means in pursuit of their aims, the reader must imagine; this will make him remember "From the frying pan to the fire". If therefore we are really anxious to improve the condition of our temples, we should approach the present custodians, not in a spirit of defiance, but in that of friendliness; for it would be foolish to accentuate differences and create splits and combinations even when we could easily settle our disputes by consultation and compromise. When, however, any trustees prove so incorrigible that their removal or suspension is felt to be inevitable, then gentlemen who have not rebelled against their religion, who are not bent on introducing unnecessary innovations, and who are, above all, endowed with genuine belief not only in the invisible Supreme Being, but in His visible form as idol, may be requested to become trustees. When caution is not taken, practical atheists will gradually find their way into the Committee of Trustees, and carry on depradations, so that most of the money belonging to the temples will be spent upon atheistic or materialistic education, some temples will be levelled to the ground and schools built out of their ruins, and the rest will resound with the noise of incongruous religion or

unnatural literature instead of hymns from the Vedas or songs composed by poets devotad to the Supreme. Again, what fraction of the income should be utilised for educational purposes? When the amount of income decreases, should the schools be closed and the usual services of the Deity conducted, or should the services themselves be stopped and the schools maintained? The reformers are disposed to starve the Gods rather than their school masters! Again, when our temples pass into the hands of innovators, few devotees will pay contributions, so that it will be very difficult to maintain the status of our temples as temples to the Lord. Although when the trustees are honest and God-fearing idolators they may not allow the routine of worship to suffer for the sake of education, yet, since the country is gradually moving towards disbelief, there is ground to fear that the so-called education will ultimately usurp the place of worship which is the fundamental object or function of a temple. It is, in conclusion, highly inadvisable to tamper with temples for the sake of education.

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